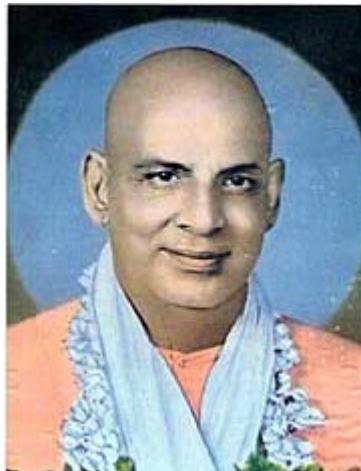


AMRITA GITA

By

SRI SWAMI SIVANANDA



**Sri Swami Sivananda
Founder of
The Divine Life Society**



**SERVE, LOVE, GIVE,
PURIFY, MEDITATE,
REALIZE
So Says
Sri Swami Sivananda**

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PUBLISHERS' PREFACE

AMRITA GITA or the Song of Immortality is a boon to seekers after Truth. It fulfils the long-felt need of aspirants who were eager to have in a nutshell the essentials of Yoga Sadhana, the fundamentals of spiritual life, the very cream of the scriptures, which they could read or recite daily.

AMRITA GITA is a Scripture for the Sadhaka's Svadhyaya. Sri Swami Sivanandaji Maharaj has, in his inimitable characteristic style, summarised in this small book the very essence of all religious teaching, and he has strung together a garland of very powerful Yoga-assertions that will at once elevate and inspire the reader.

AMRITA GITA tells you what you ought to know and what you ought to practise. Amrita Gita points to you the Path to Immortality. Daily study of this precious scripture, especially in Brahmamuhurta before the morning meditation, is bound to awaken the spiritual forces lying dormant in the reader, to goad him to more and more intense spiritual Sadhana, and ultimately to take him to the realms of Immortality.

—THE DIVINE LIFE SOCIETY

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Adhyaya I

HATHA YOGA

1. Hatha means any tenacious practice till the object or end is achieved. “Ha” and “tha” mean the union of the Sun and the Moon, union of Prana and Apana Vayus.
2. Hatha Yoga concerns with the body and the Prana. It helps to control the body and the Prana, through Asanas and Pranayama.
3. Hatha Yoga itself is not the goal. Meditation helps you to attain Samadhi or Superconscious State.
4. The practice of Hatha Yoga awakens the Kundalini Sakti that lies dormant in the Muladhara Chakra.
5. There are Six Chakras or lotuses in the body. They are Muladhara (near the anus), Svadhishthana (midway between Muladhara and Manipura which is in the navel). Anahata Chakra in the heart, Vishuddha in the neck and Ajna in the space between the two eyebrows and Sahasrara or the thousand-petalled lotus (Chakra) in the crown of the head.
6. Sushumna rises through all the Chakras. Kundalini passes through the Chakras and joins with Lord Siva in the Sahasrara.
7. Learn the Asanas, Pranayama, Bandhas, Mudras and the Shad Kriyas under an expert Hatha Yogi.
8. Ida, Pingala and Sushumna are the three important Nadis in the body.
9. Ida is the Chandra-Nadi. It cools the body. It flows through the left nostril.
10. Pingala is the Surya-Nadi. It heats the body. It flows through the right nostril.
11. Sushumna Nadi flows through both nostrils. It helps meditation. It is Agni-Nadi.
12. Attain good health through the practice of Yoga Asanas and Pranayama. Without good health, how can you earn, how can you succeed in any undertaking, how can you sit for meditation?
13. Practise Yoga Asanas and Pranayama on an empty stomach in the early morning.
14. Be moderate in eating and sleeping. Then alone can you have success in Hatha Yoga.
15. Be regular in your practice. Regularity is of paramount importance.
16. Drink a tumbler of milk after finishing the Asanas.
17. Wait for half an hour after finishing Asanas for taking a bath.
18. Do Asanas first and then practise Pranayama.
19. Spend half an hour daily in the practice of Asanas and Pranayama. This will give you health, vim, vigour and vitality. This will remove all diseases.
20. Dhauti (cleansing of stomach with a piece of cloth), Basti (drawing up of water through anus), Neti (cleansing of nostrils with the help of a thread), Nauli (manipulation of the abdominal muscles), Trataka (gazing on an object), Kapalabhati (a kind of Pranayama)—are the Shad Kriyas of Hatha Yoga.
21. Sirshasana is the king of all Asanas. It strengthens the brain and the brain-centres and improves memory, and helps Brahmacharya.
22. Sarvanga, Hala and Ardhamatsyendra Asanas make the spine elastic. Sarvanga develops thyroid gland and bestows good health. It helps Brahmacharya and gives longevity.
23. Paschimottanasana reduces fat and helps digestion. So does Mayurasana.
24. Bhujanga, Salabha and Dhanur Asanas remove constipation and muscular rheumatism of the back.

25. Relax all the muscles through Savasana. Do this Asana in the end.
26. Ujjayi, Sitkari, Sukha-Purvaka, Suryabhedha are other kinds of Pranayama. Through the practice of these Pranayamas Kevala-Kumbhaka results.
27. Puraka is inhalation of breath; Rechaka is exhalation; Kumbhaka is retention. Kumbhaka gives you longevity and energy.
28. Sitali Pranayama cools your body and purifies the blood. Bhastrika warms your body and removes asthma and consumption.
29. Practise Bhandatraya Pranayama. It includes Mula-Bandha or contraction of anus, Jalandara-Bandha or chin-lock and Uddiyana-Bandha, drawing the belly backwards at the end of exhalation.
30. Maha Mudra is an important Mudra. This removes piles, enlargement of spleen, indigestion, constipation.
31. Practise Yoga-Mudra daily. This is a good exercise for the abdominal organs.

THUS ENDS HATHA YOGA

Adhyaya II

KARMA YOGA

1. Work is worship of the Lord.
2. Karma Yoga is the Yoga of selfless action, without agency and expectation of fruits.
3. Karma Yoga removes the impurities of the mind. It is a potent purifier of the heart.
4. Karma Yoga prepares the mind for the reception of Divine Light, Divine Grace, and Divine Knowledge.
5. See God in every face. Behold the Lord in all creatures.
6. Share what you have with others. Serve the saints and sages.
7. Serve the sick. Serve the poor. Serve your parents. Serve your motherland. Serve humanity in general.
8. Scrutinise always your inner motives. Destroy selfish motives.
9. Work without egoism. Cultivate the Nimitta-Bhava. Feel you are an instrument in the hands of the Lord.
10. Surrender always your actions and their fruits to the Lord.
11. Have equal vision and balanced mind in pleasure and pain, gain and loss, success and failure.
12. Develop nicely adaptability. Serve always with Atma-Bhava and Narayana-Bhava.
13. Sing Sitaram, Radheshyam or Hare Rama while you work. Remember the Lord always.
14. Give up Abhimana of all sorts. Kill the Vairagya-abhimana, Seva-abhimana, Tyagi-abhimana, Kartritva-abhimana, male-female-abhimana, and doctor-judge-abhimana.
15. Do not expect even thanks or appreciation for your work.
16. Do actions as your duty, duty for duty's sake.
17. Never say: "I have helped that man." Feel and think: "That man gave me an opportunity to serve."
18. Watch for opportunities for service. Never miss even a single opportunity.

19. Cultivate amiable, loving, social nature, generosity, catholic nature. Kill selfishness. Control the senses, practise self-restraint, tolerance, sympathy and mercy. These are the qualifications of a Karma Yogi.
20. Bear insult, injury, harsh words, criticism, heat and cold.
21. If you are a doctor, treat the poor free of charge. If you are an advocate, plead for the poor. If you are a teacher or a professor, give free tuition to poor boys. Give them books free.
22. Keep Twelve Tissue Remedies or some household remedies and treat the poor.
23. If anyone is suffering from acute pain, shampoo the painful part. Feel you are shampooing the body of the Lord.
24. Do not make any difference between menial and respectable work.
25. Keep always some small coins in your pocket and distribute them to the poor and the decrepit.
26. Feed the poor. Clothe the naked. Comfort the distressed. Remove glass pieces from the road.
27. There are three kinds of Karma, viz., Sanchita, Prarabdha and Agami or Kriyamana.
28. Sanchita is the accumulated storehouse of actions of previous births. Prarabdha is that part of Karma which has given rise to your present birth. Agami is current action.
29. Sanchita is destroyed by Brahma-Jnana. You will have to enjoy the Prarabdha. Agami has no binding force as there is no agency or egoism in the sage.
30. Do not be attached to the work itself. You must be able to give it up at any moment.
31. As you sow, so you reap. Virtue gives you happiness. Vice gives you pain.
32. You are the master of your destiny. You sow an action, reap a habit. You sow a habit, reap a character; you sow your character and reap a destiny. Destiny is your own making. Abandon desires and change your mode of thinking. You can conquer destiny.
33. Think you are man; man will you become. Think you are Brahman; Brahman will you become. This is the immutable divine law.
34. If there is no agency, if there is no selfish motive, action becomes an inaction. You are not bound by an action.
35. Sastras and saints and your own pure, clean conscience will point out to you what is right, what is wrong. Follow them and do the right.
36. An egoistic man alone thinks: "I am the doer." Really it is the Guna or Prakriti or the sense that does the action. Atman is actionless, Akarta, Nishkriya.
37. Practise your Svadhanna, your Varnashrama Dharma unselfishly, without egoism. You will attain purification of heart. Knowledge of Brahman will dawn in your heart.

THUS ENDS KARMA YOGA

Adhyaya III

JAPA YOGA

1. In this Iron Age, Japa Yoga is an easy way for attaining God-realisation.
2. Japa is the repetition of any Mantra or Name of the Lord with Bhava and feeling.
3. Japa removes the impurities of the mind, destroys sins and brings the devotee face to face with the Lord.
4. Every Name is filled with countless powers; just as fire has the natural property of burning things, so also the Name of God has the power of burning the sins and desires.

5. Sweeter than all sweet things, more auspicious than all good things, purer than all pure things, is the Name of the Lord.
6. Name of the Lord is a boat to cross this Samsara. It is a weapon to destroy the mind.
7. The repetition of the Mantra again and again generates great spiritual force and momentum and intensifies the spiritual Samskaras or impressions.
8. *Mananaat Trayate iti Mantrah*: By the *Manana*, constant thinking or recollection, one is released from the round of birth and death; so it is called Mantra.
9. Repetition of Mantra raises vibrations. Vibrations give rise to definite forms. Repetition of Om Namah Sivaya gives rise to the form of Lord Siva in the mind; repetition of Om Namo Narayanaya gives rise to the form of Lord Hari.
10. The glory of the Name of God cannot be established through reasoning and intellect. It can certainly be experienced or realised, only through devotion, faith and constant repetition.
11. Japa is of three kinds, viz., Manasic Japa, Upamsu Japa or humming, and Vaikhari Japa, loud and audible Japa.
12. Mental repetition of Japa, Manasic Japa, is more powerful than loud Japa.
13. Get up at 4 a.m. and do the Japa for two hours. Brahmamuhurtha is most favourable for Japa and meditation.
14. If you cannot take a bath, wash your hands, feet, face and body, and sit for Japa.
15. Face north or east when sitting. This enhances the efficacy of the Japa.
16. Sit on a Kusha-grass seat or deer-skin or rug. Spread a white cloth over it. This conserves body-electricity.
17. Do some prayer before starting the Japa.
18. Have a steady pose. Have Asana-Jaya or conquest over Asana. You must be able to sit in Padma, Siddha or Sukha Asana for three hours at a stretch.
19. When you repeat the Mantra, have the feeling or mental attitude that the Lord is seated in your heart, that Sattva or purity is flowing from the Lord to your mind, that the Mantra purifies your heart, destroys desires and cravings and evil thoughts.
20. Do not do the Japa in a hurried manner, just as a contractor tries to finish his work in a hurried way. Do it slowly with Bhava, one-pointedness of mind and single-minded devotion.
21. Pronounce the Mantra distinctly and without mistakes. Do not repeat it too fast or too slow.
22. Use not the index finger while rolling the beads. Use the thumb, the middle and the ring fingers. When counting of one Mala is over, revert it and come back again. Cross not the Meru. Cover your hand with a towel.
23. Be vigilant. Keep an alert attention during Japa. Stand up and do the Japa when sleep tries to overpower you.
24. Resolve to finish a certain minimum number of Malas before leaving the seat.
25. Mala or rosary is a whip to goad the mind towards God.
26. Sometimes do the Japa without a Mala. Go by the watch.
27. Practise meditation also along with Japa. This is Japa-Sahita-Dhyana. Gradually Japa will drop and meditation alone will continue. This is Japa-Rahita-Dhyana.
28. Have four sittings for Japa daily—early morning, noon, evening and night.
29. A devotee of Lord Vishnu should repeat “Om Namo Narayanaya”; a devotee of Lord Siva, “Om Namah Sivaya”; a devotee of Lord Krishna, “Om Namo Bhagavate Vasudevaya”; a devotee of Lord Rama, “Om Sri Ramaya Namah” or “Om Sri Ram Jaya Ram Jaya Jaya Ram”; a devotee of Devi, Gayatri Mantra or Durga Mantra.
30. It is better to stick to one Mantra alone. See Lord Krishna in Rama, Siva, Durga, Gayatri.

31. Regularity in Japa Sadhana is most essential. Sit in the same place and at the same time.
32. Purascharana is repetition of the Mantra Akshara-Laksha, one lakh of times for each letter.
33. Japa must become habitual. Even in dream you must be doing Japa.
34. Japa Yoga is the easiest, quickest, safest, surest, and cheapest, way for attaining God-realisation. Glory to the Lord! Glory, glory to His Name!
35. O man! Take refuge in the Name. *Nama* (Name) and *Nami* (Lord) are inseparable.

THUS ENDS JAPA YOGA

Adhyaya IV

NADA YOGA

1. Sound helps to control the mind easily. When the mind is absorbed in melodious sound, it does not run after sensual objects.
2. Do Japa or Soham with breath (Ajapa Japa). Practise Pranayama for one or two months. You will hear the ten sounds (Anahata sounds) clearly and enjoy the music of the soul.
3. The sound that you hear will make you deaf to all external sounds.
4. Sit on Padmasana or Siddhasana or Sukhasana. Close the ears with the thumb. This is Shammukhi Mudra or Vaishnavi Mudra.
5. Now hear the music of Anahata sounds. You will have wonderful concentration.
6. Abandon all worldly thoughts. Subdue your passion. Become indifferent to all sensual objects.
7. Practise Yama (self-restraint), or Sadachara (right conduct); concentrate on the sound which annihilates the mind.
8. The first sound is chini, the second is chin-chini, the third is the sound of a bell, the fourth is like that of a conch.
9. The fifth is like that of a lute. The sixth is like that of a cymbal. The seventh is like that of a flute.
10. The eighth is like that of a drum. The ninth is like that of a Mridanga. The tenth is like that of thunder.
11. Hear the sounds through the right ear. Change your concentration from the gross sound to the subtle. The mind will soon be absorbed in the sound.
12. You will get knowledge of hidden things when you hear the seventh.
13. You will hear Para-Vak when you hear the eighth sound.
14. You will develop the divine eye when you hear the ninth.
15. You will attain Para Brahman when you hear the tenth.
16. The sound entraps the mind. The mind becomes one with the sound as milk with water.
17. It becomes absorbed in Brahman or the Absolute. You will then attain the Seat of Eternal Bliss.

THUS ENDS NADA YOGA

Adhyaya V

BHAKTI YOGA

1. God is love. Love is God. God is nectar. God is Prema.
2. Bhakti is supreme love towards God. It is love for love's sake. The devotee wants God and God alone. There is no selfish expectation here.
3. Bhakti is the greatest power on this earth. It gushes from one's pure heart. It redeems and saves. It purifies the heart.
4. Devotion is the seed. Faith is the root. Service of saints is the shower. Communion with the Lord is the fruit.
5. Bhakti is of two kinds, viz., Apara Bhakti (lower type of devotion) and Para Bhakti (highest Bhakti or Supreme Love). Ringing bells and waving lights is Apara Bhakti. In Para Bhakti, there is no ritualistic worship. The devotee is absorbed in God.
6. In Supreme Love, the devotee forgets his self entirely. He has only thoughts of God.
7. Para Bhakti and Jnana are one. Bhakti melts into wisdom in the end. Two have become one now.
8. Bhakti grows gradually just as you grow a flower or a tree in a garden. Cultivate Bhakti in the garden of your heart gradually.
9. Faith is necessary for attaining God-realisation. Faith can work wonders. Faith can move mountains. Faith can take you to the inner chambers of the Lord, where reason dares not enter.
10. Japa, Kirtan, prayer, service of saints, study of books on Bhakti are all aids to devotion.
11. Sattvic food is a help to devotion. Take milk, fruits, etc.
12. Evil company is an enemy of devotion. Give up evil company. Take recourse to Satsanga or company of the saints.
13. Pray to the Lord thus; “O Adorable Lord of Compassion and Love! Give me faith and devotion. Let my mind be ever fixed On Thy Lotus Feet. Let me have constant remembrance of Thee. Let me sing Thy glory always.”
14. The Name of the Lord is your sole refuge. It is your prop, shelter and abode. Name is divine nectar. Nama and Nami are inseparable.
15. Keep a picture of the Lord and concentrate on it—the face or feet or the whole picture. Then visualise the picture in your heart or the space between the two eyebrows.
16. Repeat your Ishta Mantra—*Om Namah Sivaya, Om Namo Narayanaya, Om Namo Bhagavate Vasudevaya*—mentally, sometimes verbally when the mind wanders.
17. The five kinds of Bhavas are: Santa Bhava, Dasya Bhava (master-servant relation), Vatsalya Bhava (father-son relation), Sakhya Bhava (friendship), Madhurya Bhava (the relationship of lover and beloved).
18. Bhishma had Santa Bhava; Hanuman had Dasya Bhava; Jayadeva and Gauranga had Madhurya Bhava; the Gopis had Sakhya-Bhava; Arjuna and Guha had Sakhya Bhava; Yasoda and Vishnuchitta had Vatsalya Bhava.
19. Have any kind of Bhava that suits your temperament. Develop it again and again.
20. Practise the nine modes of devotion or Nava-vidha Bhakti, viz., Sravana (hearing the Lilas of the Lord), Kirtan (singing His Name), Smarana (His remembrance), Padasevana (service of His Feet), Archana (offering flowers), Vandana (prostrations), Dasyam (servant-Bhava), Sakhya (His friendship), and Atmanivedana (self-surrender).

21. Say unto the Lord: 'I am Thine, all is Thine, Thy Will be done'. Feel you are an instrument in the hands of the Lord, that the Lord works through your mind, body and senses. Offer all your actions and the fruits of the actions unto the Lord. This is the way to do self-surrender.
22. Do Anushtan frequently. Live on milk and fruits for a week. Observe Mouna or silence and do Japa and meditate in an intense manner.
23. Manasic Puja or mental worship is a great help for increasing devotion and attaining concentration. Offer flowers, incense, etc., mentally to the Lord.
24. Consider your house as a temple of the Lord, every action as service of Lord, the light that you burn as waving lights to the Lord, every word you speak as the Japa of the Lord's Name, your daily walk as perambulation to the Lord. This is an easy way of worship of the Lord.
25. Shall I wash Thy Feet with holy water, O Lord? The very Ganga flows from Thy Feet. Shall I give You seat? Thou art all-pervading. Shall I wave lights for Thee? Sun and Moon are Thy Eyes! Shall I offer flowers to Thee? Thou art the essence of flowers—this is Para Puja.
26. Feel the presence of the Lord everywhere. He dwells in the chambers of your heart, too. He is in the breath in the nostrils; He glitters in your eyes. He is nearer to you than your jugular vein. Behold Him in every face.
27. Horripilation (Romanchana), tears from the eyes (Asrupat), Kampan or twitching of muscles, Svarabhanga (choking of the voice) are marks or Lingas of devotion.
28. A realised Bhakta is free from lust, egoism, mine-ness, hatred, jealousy, greed. He is full of humility, compassion and kindness. He sees God in all beings, in all objects. He has equal vision and a balanced mind.
29. Draupadi was an Arta-Bhaktini; Nachiketas was Jijnasu-Bhakta; Dhruva was an Artharthee-Bhakta; Suka Deva was a Jnani-Bhakta; Prahlada was an absolutely Nishkama Bhakta.
30. Bhakti is immortalising nectar. It transmutes a man into divinity. It makes him perfect. It bestows on him everlasting peace and bliss.

THUS ENDS BHAKTI YOGA
OR THE YOGA OF DEVOTION

Adhyaya VI

RAJA YOGA

1. Raja Yoga is an exact science. It aims at controlling all thought-waves or mental modifications.
2. Where Hatha Yoga ends, there Raja Yoga begins.
3. Hatha Yogi starts his Sadhana with his body and Prana. He practises Asanas and Pranayama and through control of Prana, tries to control the mind.
4. A Raja Yogi starts his Sadhana with the mind. He starts meditation and tries to control the mind.
5. The eight limbs of Raja Yoga are: Yama (self-restraint), Niyama (religious observances), Asana (posture), Pranayama (regulation of breath), Pratyahara (abstraction of the senses), Dharana (concentration), Dhyana (meditation) and Samadhi (superconscious state).
6. Yama consists of five parts, viz., Ahimsa (non-injury), Satyam (truthfulness), Asteya (non-stealing), Brahmacharya (celibacy), and Aparigraha (non-covetousness).

7. Niyama is observance of five canons, viz., Saucha (internal and external purity), Santosha (contentment), Tapas (austerity), Svadhyaya (study of religious books and repetitions of Mantras), and Ishvarapranidhana (self-surrender to God, and His worship).
8. Ahimsa is perfect harmlessness and positive love also. This removes the brutal nature in man and strengthens the will.
9. He who practises meditation without ethical perfection, without the practice of Yama-Niyama cannot obtain the fruits of meditation.
10. Purify your mind first through the practice of Yama-Niyama. Then practise regular meditation. Then you will attain illumination.
11. The practice of Yama is a Mahavrata, universal vow. It must be observed by all.
12. Any easy, steady, comfortable pose is Asana.
13. Asanas steady the body. Pranayama checks the outgoing tendencies of the mind. Pratyahara gives inner spiritual strength. It removes all sorts of distractions. It develops will-power.
14. Real Raja Yoga starts from concentration. Concentration merges in meditation. Meditation ends in Samadhi.
15. Retention of breath, Brahmacharya, Sattvic food, seclusion, silence, Satsanga, not mixing much with people are all aids to concentration.
16. Sleep, tossing of mind, attachment to objects, subtle desires and cravings, laziness, lack of Brahmacharya, gluttony are all obstacles in meditation.
17. Reduce your wants. Cultivate dispassion. You will have progress in Yoga. Vairagya thins out the mind.
18. Do not mix much. Do not talk much. Do not walk much. Do not eat much. Do not sleep much. Do not exert much.
19. Never wrestle with the mind during meditation. Do not use any violent efforts at concentration.
20. If evil thoughts enter your mind, do not use your will force in driving them. You will tax your will. You will lose your energy. You will fatigue yourself. The greater the efforts you make, the more the evil thoughts will return with redoubled force. Be indifferent. Become a witness of those thoughts. Substitute divine thoughts. They will pass away.
21. Never miss a day in meditation. Regularity is of paramount importance. When the mind is tired, do not concentrate. Do not take heavy food at night.
22. The mind passes into many conditions or states as it is made up of three qualities—Sattva, Rajas and Tamas.
23. Kshipta (wandering), Vikshipta (gathering), Mudha (ignorant), Ekagra (one-pointed), and Nirodha (contrary) are the five states of the mind.
24. By controlling the thoughts the Sadhaka attains great Siddhis. He becomes an adept. He attains Asamprajnata Samadhi or Kaivalya.
25. Do not run after Siddhis. Siddhis are great temptations. They will bring about your downfall.
26. A Raja Yogi practises Samyama or the combined practice of Dharana, Dhyana and Samadhi at one and the same time and gets detailed knowledge of an object.
27. Control the mind by Abhyasa (practice) and Vairagya (dispassion).
28. Any practice which steadies the mind and makes it one-pointed is Abhyasa.
29. You must practise Yoga steadily with great patience and zeal. Then alone will you attain perfection.
30. Concentrate on Trikuti (the space between the two eyebrows) with closed eyes. This is the best spot for concentration. The mind can be easily controlled, as this is the seat for the mind.

31. Dull Vairagya will not help you in attaining perfection in Yoga. You must have Para Vairagya or Theevra Vairagya, intense dispassion.
32. Tapas, Svadhyaya, Ishvarapranidhana constitute Kriya Yoga. Kriya Yoga purifies the heart quickly.
33. Meditation on OM with Bhava and its meaning removes obstacles in Sadhana and helps to attain Samadhi.
34. Avidya (ignorance), Asmita (egoism), Raga-Dvesha (likes and dislikes), Abhinivesha (clinging to mundane life) are the five Kleshas or afflictions. Destroy these afflictions. You will attain Samadhi.
35. Samadhi is of two kinds—Savikalpa, Samprajnata or Sabija, and Nirvikalpa or Asamprajnata or Nirbija.
36. In Savikalpa or Sabija, there is Triputi or the triad (knower, known and knowledge). The Samskaras are not burnt or fried.
37. Savitarka, Nirvitarka, Savichara, Nirvichara, Sasmita and Saananda are the different forms of Savikalpa Samadhi.
38. In Nirbija Samadhi or Asamprajnata Samadhi there is no triad. The impressions are fried in toto.
39. A Bhakta gets Bhava-Samadhi, a Jnani gets Badha-Samadhi, a Raja Yogi gets Nirodha Samadhi.

THUS ENDS RAJA YOGA
OR THE ASHTANGA YOGA
OR THE YOGA WITH EIGHT LIMBS

Adhyaya VII

JNANA YOGA

1. There is an Atman or soul independent of body and mind. This soul is immortal, unchanging and infinite. Realise this Atman and be free.
2. This Atman is Satchidananda (Existence-Absolute, Consciousness-Absolute, Bliss-Absolute). It exists in the past, present and future. So it is Sat. It is pure or Absolute Consciousness without any thought. So it is Chit. It is absolute Bliss. So it is Ananda.
3. The unreal body perishes, but the Atman or the indweller is Immortal. So, you should not grieve when anyone dies. In essence everyone is Immortal Atman.
4. This Atman cannot be hurt by anyone. It is subtle, all-pervading. It is the Innermost Self of all.
5. This Atman is birthless, deathless, changeless. When the body is killed, He is not killed. Therefore grieve not, lament not, regret not. Be always cheerful.
6. Fire cannot burn this Atman, sword cannot pierce this Atman, bomb cannot destroy this Atman, machine-guns cannot kill this Atman.
7. This Atman is eternal, immovable, secondless, self-existent, self-centred. Therefore, knowing this to be such, thou shouldst not grieve, when your father, mother, son, wife or relative dies.
8. This perishable body will certainly pass away. Indweller can never perish. Thou art the immortal soul. Therefore, over the inevitable thou shalt not grieve.
9. Brahman or Atman is beyond the reach of the mind and speech. He is beyond logic, reason, mental process, science. He must be realised through meditation.

10. You cannot deny or doubt your existence. You always feel that you exist. This existence is Atman or your own Self. The knower of the doubt or denier always exists. That knower is your own Atman.
11. In dream you are distinct from the physical body. In deep sleep, you are distinct from the body and the mind. You enjoy peace and bliss in deep sleep. This proves that you are neither body nor mind, but you are All-Blissful Soul.
12. There is only one Reality or Truth. That is Brahman or Atman. All appearances are unreal. They are the effects of Maya, the illusory power of Brahman.
13. Behold the one Immortal Atman in all names and forms. This alone is correct perception.
14. Ignorance is the cause for pain and sorrow. Annihilate this ignorance through Brahma Jnana. All miseries will come to an end.
15. This Atman is beyond time, space, causation. Time, space, causation are mental creation.
16. Just as snake is superimposed on the rope, this world, and the body are superimposed on Brahman.
17. Bring a light, the snake vanishes; rope alone remains. Attain Illumination, this world and this body vanish. Atman alone remains. That Atman thou art. Tat Tvam Asi.
18. I-ness and mine-ness, agency and enjoyship bind you to the Samsara. Destroy these notions. Identify yourself with the Atman which is non-doer, non-enjoyer. You will attain Immortality and eternal Bliss.
19. Sensual pleasure is only pain. It is momentary mental excitement, momentary sensation of flesh, momentary itching and scratching of the senses. You can have eternal bliss in your own Inner Atman alone.
20. Enquire ‘Who am I?’ Deny or sublate the limiting adjuncts (body, mind, etc.); know the Self and be free.
21. Constantly think of the Immortal, all-pervading Atman. Give up thinking of body. You will attain Self-realisation.
22. You are ever free. You are already free. Moksha is not a thing to be attained. You will have to know that you are Atman, that you are free.
23. Destroy the Vasanas, subtle desires, and Trishnas, cravings. This will lead to the annihilation of the mind. Destruction of the mind will lead to the attainment of Brahma Jnana or wisdom of the Self.
24. This world is illusory. Brahman alone is real. You are identical with Brahman. Realise this and be free.
25. The liberated sage is ever blissful. He rests in his own Satchidananda Svaroopa. He is free from egoism, lust, hatred, greed, anger and the pairs of opposites. He has equal vision and balanced mind. He is Brahman Himself.
26. OM is the symbol of Brahman. OM is your real name. Meditate on Om with Bhava and its meaning. You will attain Self-realisation.
27. “I am the All-pervading, Immortal Soul. I am Pure Consciousness. I am Satchidananda Svaroopa. I am witness or Sakshi.”—These are the formulas for constant meditation and assertion.
28. Equip yourself with the Four Means. Hear the Srutis, reflect and meditate. You will attain Self-realisation.
29. Thou art not this perishable body. Thou art not this changing mind. Thou art all-pervading, immortal, infinite, changeless Soul or Atman. Realise this and roam about happily.

30. Watch the breath. It sings Soham, 'So' during inhalation and 'Ham', during exhalation. It reminds you 'I am He'. Meditate on 'Soham' and attain Self-realisation.
31. 'I am body. I act. I enjoy. She is my wife. He is my son. This is mine.'—This is bondage. 'I am Immortal Soul. I am non-actor, non-enjoyer. She is my soul. Nothing is mine.'—This is freedom.

THUS ENDS JNANA YOGA OR
THE YOGA OF THE WISDOM OF THE SELF

Adhyaya VIII

ADHYATMA YOGA

1. This world has no real, independent existence. It appears to exist, because Brahman or the Absolute exists for ever.
2. There is no body before its birth; there is no body after its death. Think and feel that which you see now does not really exist. That which does not exist in the beginning and end does not really exist in the middle also.
3. Sensual pleasure is the womb of pain. The cause for pain is absence of pleasure. Sensual pleasure is imaginary, illusory, fleeting and tantalising. Abandon sensual pleasure and rejoice in the Eternal Bliss of Atman.
4. He who has destroyed desire is really a harmonised, peaceful and happy man.
5. Slay anger and desire. Control the thoughts. Know thyself. You will enjoy Supreme, Everlasting Peace.
6. Desire is insatiable. It is born of Rajas or passion. It is born of ignorance. It is an enemy of peace, wisdom and devotion. Master first the senses and then slay this desire which abides in the senses, the mind and intellect, ruthlessly through enquiry, discrimination, dispassion, devotion and meditation.
7. Anger also is born of Rajas. When a desire is not gratified, anger manifests itself. Anger is a form of desire only. Slay this anger through Vichara, discrimination, patience, love, meditation, identification with the ever-serene Atman.
8. Subdue the lower self by the Higher Self. Annihilate all desires. Slay egoism. Destroy all attachments. Meditate and rest peacefully in your own Innermost Atman, which is Existence, Consciousness and Bliss Absolute.
9. If you want to attain immortality, go beyond the pairs of opposites.
10. Endure bravely heat and cold, pain and sorrow, loss and failure, censure and dishonour. You will attain equanimity of mind, peace and poise.
11. If you are balanced in pleasure and pain, gain and loss, victory and defeat, sin will not touch thee; you will not be affected by the fruits of your actions.
12. Keep the senses from attraction and repulsion. Attain mastery over the senses. Discipline the senses and the mind. You will not be affected now even if you move among sense-objects.
13. He who is free from desires, cravings, attachment, egoism, and mine-ness, attains the Peace of the Eternal.
14. Stand up. Have mastery over the senses. Be devoted to Atman. Destroy all doubts through Satsanga, study, enquiry, meditation and wisdom.

15. Do actions without the idea of agency, without expectation of fruits, without attachment to the actions themselves, balanced in success and failure. You will not be bound by actions.
16. Selfless actions will purify your heart and lead to the attainment of wisdom of the Self.
17. Constantly do your duty without attachment. Your heart will be purified. You will attain immortal bliss.
18. Think and feel that Prakriti or Svabhava or Guna does everything. Identify yourself with the Actionless Atman, the Silent Witness and thus free yourself from the bondage of action.
19. Surrender all actions unto the Lord. Fix your mind on Him. Free yourself from egoism, attachment, desire. No action will bind you. Actions are burnt by the fire of Wisdom. Such actions are no longer actions at all. You will attain the Supreme Abode of everlasting bliss and peace.
20. Conquer likes and dislikes which abide in the senses. You can conquer mind and attain the Peace of the Eternal.
21. Serve your Guru. Be devoted to your Guru. Obey him. Have implicit faith in his teachings. You will grow in spirituality. The veil will be torn down. You will attain Self-realisation.
22. All actions culminate in Jnana or wisdom. Bhakti also terminates in wisdom. Without Bhakti, Jnana is impossible.
23. Knowledge of Atman burns all actions. There is no purifier in this world like Brahma-Jnana.
24. Seeing, hearing, touching, smelling, eating, moving, speaking, grasping, etc., are actions of the senses. Atman is the silent witness. Thou art really the Atman or the Witness, Sakshi. Never forget this.
25. Behold only the One Atman or the Self in all beings—in the ants, dogs, cows, horses, elephants and outcastes. This is equal vision or Sama Drishti.
26. Give the mind to the Lord and the hands for the service of humanity. Always think of Lord only. You will soon attain God-realisation easily.
27. Whatever you do, whatever you eat, whatever you offer, whatever you give, whatever austerity you do, do it as an offering unto the Lord. Your heart will be purified. You will not be bound by actions. You will soon attain the Lord.
28. Cultivate the divine qualities: humility, harmlessness, purity, steadfastness, self-control, dispassion, unostentatiousness, non-attachment, balance of mind, fearlessness, angerlessness, self-restraint, renunciation, straightforwardness, truthfulness, compassion, non-covetousness, steadiness. You will attain Wisdom of the Self or Brahma-Jnana.
29. Be cautious. Be vigilant. Be diligent. Be alert. The senses are very turbulent. They will hurl you down into the abyss of ignorance at any moment. Always do Japa, do Kirtan. Meditate ceaselessly.
30. Sin is only a mistake. Knowledge of Self will burn all sins. The Name of the Lord will destroy all sins. Therefore, repeat His Name and attain Wisdom of Atman.
31. Have faith in your own Self, in the existence of Brahman, in the teachings of your Preceptor, in the sacred Scriptures. Then alone can you attain Self-realisation.
32. Behold the Lord in the effulgence of the sun, in the fragrance of flowers, in the brilliance of fire, in the sapidity of water, in the birds, beasts, in the air, ether, in the mind, intellect, in the heart, in the sound, in music.
33. The Lord is seated equally in all beings. He is imperishable. He is the Supervisor, Supporter, Enjoyer. He who thus seeth, he really seeth.
34. Be firm in the vow of Brahmacharya. Control the senses and the mind. Abandon greed. Cultivate dispassion. Make the mind one-pointed. Sit steadily on Padma, Siddha or Sukha or

Svastika Asanas. Now meditate and practise Yoga. You will attain Samadhi or the superconscious state.

35. Now you will behold the One Atman in all beings and all beings in the Atman.
36. Withdraw yourself. Annihilate all attachments and external sense-contacts. Be in tune with the Infinite. Find joy in your own Atman. You will realise Immortal, Undecaying Bliss.
37. Control the senses and mind, and sit for meditation. Do not allow the mind to think of sensual objects. Again and again withdraw the mind and fix it on the Lord.
38. Get established in the Eternal. Be balanced. Pain and sorrow will not touch thee.
39. Rejoice in the Atman. Be satisfied in the Atman. Be contented in the Atman. Rest in Atman. Root yourself in Atman. All your desires will be gratified. Your heart will be filled with the Self.
40. Rajas is passion, motion. It causes attachment and thirst for mundane life. Inertia is darkness. It causes heedlessness, laziness, indolence, and sloth. Sattva is purity, harmony. It produces peace and bliss.
41. When Rajas predominates, Sattva and Tamas are subordinated; when Sattva preponderates, Rajas and Tamas are subordinated. When Tamas predominates, Sattva and Rajas are subordinated.
42. Hypocrisy, arrogance, conceit, anger, harshness, are demoniacal qualities. They are enemies of wisdom and devotion. They are obstacles in the path of Yoga. Slay them ruthlessly.
43. Sattvic food helps Yoga Sadhana. Take green gram, spinach, milk, fruits, barley, bread, Lauki, bitter-gourd, plantain stem and flower, and cow's ghee. These augment vitality, energy, vigour, health, joy and cheerfulness. They are delicious, bland, substantial and agreeable.
44. Give up chillies, sour, overhot, pungent, dry, burning, too much salted things. These are Rajasic substances, which produce pain and sickness. Abandon them.
45. That which is stale, putrid, corrupt, useless leavings of a meal, eggs, fish, etc., are Tamasic foodstuff. Give up these things also.
46. Worship the Gods, the preceptor, the wise, sages, Yogis, Munis, saints and Sannyasins, learned Brahmins. Be straightforward. Be pure. Observe Brahmacharya. Practise Ahimsa. This is austerity of body.
47. Speak the truth. Speak that which generates love. Speak that which is beneficent. This is austerity of speech.
48. Be equanimous. Be cheerful. Be self-controlled. Be pure in nature. Control the thoughts. This is austerity of mind.
49. A glutton is unfit for Yoga. One who starves cannot practise Yoga. Similarly, one who is filled with inertia and so sleeps much, or one who sleeps very little and is ever engaged in Rajasic activity is also unfit for Yoga. Adopt the golden mean. This is the Path of the Wise.
50. He who is alike to foe and friend, who is balanced in pleasure and pain, heat and cold, honour and dishonour, censure and praise, who is without attachment and egoism, who is ever content and harmonious, who is compassionate, who does not hate any creature, is a devotee of God-realisation. He has crossed the three qualities.
51. A liberated Sage is free from passion, attachment, fear, anger, egoism. He has a balanced mind and equal vision.
52. No one can slay or destroy this Atman or soul because It is extremely subtle, formless. It is Spirit, not matter.
53. Mind is greater than the senses. Pure Intellect is greater than the mind. Atman is greater than the intellect. There is nothing greater than the Atman.

54. Brahman is without senses, mind, Prana, quality. He is within and without all beings. He is Immovable. He is extremely subtle.
55. He is the Light of lights. He is beyond the three qualities. He is a mass of wisdom. He is attainable through wisdom.
56. Just as one sun illuminates the whole world, the one Brahman illuminates all intellects.
57. Control the senses and the mind. Burn all desires. Aspire fervently and intensely. Kill fear and anger. You will attain Liberation or the Final Beatitude.
58. Think of Brahman. Meditate on Brahman. Be devoted to Brahman. Get merged in Brahman. Get established in Brahman, This is Brahma-Abhyasa or Jnana-Abhyasa, or Vedantic Nididhyasana or Ahamgraha Upasana.

THUS ENDS ADHYATMA YOGA

Adhyaya IX

KUNDALINI YOGA

1. Kundalini is the coiled up, dormant, cosmic power that underlies all organic and inorganic matter within us.
2. ‘Kundala’ means coiled. Her form is like a coiled serpent.
3. Kundalini Yoga deals with the practical methods which will awaken this great pristine force in individuals.
4. Kundalini Yoga is an exact science. It treats of Kundalini Sakti, the six centres of spiritual energy, Shat-Chakras, the arousing of the sleeping Kundalini Sakti and its union with Lord Siva in Sahasrara Chakra, at the crown of the head.
5. Kundalini Yoga is also known as Laya Yoga.
6. The six centres are pierced (Chakra-Bheda) by the passing of Kundalini Sakti to the top of the head.
7. Asanas, Bandhas, Mudras, Pranayama help in awakening Kundalini.
8. Neti, Dhauti, Nauli, Bhasti, Kapalabhati and Trataka are the Shat-Kriyas or six Yoga Kriyas.
9. Mula-Bandha, Jalandhara-Bandha, Uddiyana-Bandha, Maha-Bandha—are the important Bandhas.
10. Maha-Mudra, Yoni-Mudra, Sambhavi-Mudra, Khechari Mudra, Sakti-Chalani Mudra and Vipareeta-Karani Mudra are the important Mudras.
11. Sarvangasana, Sirshasana, Paschimottanasana are the important Asanas.
12. Learn the Asanas, Pranayama, Bandhas and Mudras under an expert, Siddha Yogi Guru.
13. A Guru is one who has full illumination, who is endowed with all divine virtues, who is able to remove the doubts of his disciples and guide them in the path of Yoga.
14. The Guru transmits his powers to the disciple through Sankalpa (willing), Drishti (sight), Sakti-Sanchar (touch).
15. A Sadhaka should observe perfect discipline in diet. He should take Sattvic food in moderation. A glutton cannot dream of success in Yoga.
16. Do not fast much. It will produce weakness.

17. He who has firm faith in the scriptures, who has Sadachara (right conduct), who constantly engages himself in the service of his Guru, who is free from lust, anger, delusion, greed, vanity, hatred and egoism can awaken Kundalini, attain perfection and enter into Samadhi quickly.
18. The first step in Kundalini Yoga is the purification of Nadis.
19. Kanda is situated between the anus and the root of the reproductive organ. It is like the shape of an egg. It is the centre of the astral body. The Yoga-Nadis spring from Kanda.
20. Nadis are the astral tubes made up of astral matter. They carry Pranic currents.
21. There are 72,000 Nadis. Of these, three are most important. They are Ida, Pingala and Sushumna.
22. Kundalini, when awakened will pass through Sushumna Nadi which passes through the spinal column.
23. Sushumna Nadi extends from Muladhara Chakra to Brahmarandra or crown of the head.
24. When Sushumna-Nadi flows through both nostrils, you will have wonderful concentration and meditation.
25. You can change the flow of breath in Ida and Pingala Nadis through concentration on the left and right nostril, through Khechari Mudra, etc.
26. When you practise Pranayama vigorously, take butter and sugarcandy. Live on a small quantity of milk.
27. He who has Chitta-suddhi or purity of heart will be benefited by the awakening of Kundalini Sakti.
28. He who is addicted to sensual pleasures, who is arrogant, proud, dishonest, untruthful, who disrespects the Guru, Sadhus and Saints can never attain success in Kundalini Yoga.
29. Kundalini Sakti passes through the Muladhara, Svadhishtana, Manipura, Anahata, Vishuddha, Ajna Chakras and finally enters the Sahasrara at the crown of the head.
30. The Yogi attains different Siddhis at each Chakra and experiences Ananda or bliss in various degrees.
31. Anima, Mahima, Laghima, Garima, Prapti, Prakamya, Vasitvam, Ishatvam are the major eight Siddhis.
32. Doora-Darshana (clairvoyance), Doora-Sravana (clairaudience), Manojaya (control of the mind), Kamarupa, Parakaya Pravesha, Iccha-Mrityu are the minor Siddhis.
33. During the ascent of Kundalini layer after layer of the mind becomes fully opened. The Yogi experiences various visions, knowledge and bliss.
34. When it reaches the Sahasrara, he gets the highest knowledge and bliss. He reaches the highest rung in the ladder of Yoga. He becomes free in all respects. He is a full-blown Yogi.
35. Eventually the Yogi attains Nirvikalpa Samadhi, the state of superconsciousness. He gets intuition. Real knowledge flashes in him.
36. These are the signs that indicate that Kundalini has been awakened—viz., dispassion, fearlessness, joy, ecstasy, peace, unruffled state of mind, Siddhis or powers, contentment.
37. Kundalini can also be awakened by devotion, strong, pure, irresistible, dynamic will, the grace of the Guru and recitation of Mantra.
38. A Kundalini Yogi attains Bhukti (enjoyment) and Mukti (liberation).

THUS ENDS KUNDALINI YOGA

Adhyaya X

MANTRA YOGA

1. Mantra Yoga is an exact science. ‘*Mananat trayate iti mantrah*’—by the Manana (constant thinking or recollection) of which one is released from the round of births and deaths, is Mantra.
2. Every Mantra has a Rishi who gave it to the world; a Matra or metre which governs the inflection of the voice; a Devata or a supernatural being; the Bija or seed which gives it a special power; the Sakti or the energy of the form of the Mantra; and the Kilakam or the pillar which supports and makes the Mantra strong.
3. A Mantra is Divinity, Mantra and its presiding Devata are one. The Mantra itself is Devata. Mantra is divine power, Daivi Sakti, manifesting in a sound-body. Constant repetition of the Mantra with faith, devotion and purity augments the Sakti or power of the aspirant, purifies and awakens the Mantra Chaitanya latent in the Mantra and bestows on the Sadhaka Mantra Siddhi, illumination, freedom, peace, eternal bliss, immortality.
4. By constant repetition of the Mantra the Sadhaka imbibes the virtues and powers of the Deity that presides over the Mantra. Repetition of Surya Mantra bestows health, long life, vigour, vitality, Tejas or brilliance. It removes all diseases of the body and the diseases of the eye. No enemy can do any harm. Repetition of Aditya-hridayam in the early morning is highly beneficial. Lord Rama conquered Ravana through the repetition of Aditya-hridayam imparted by Agastya Rishi.
5. Mantras are in the form of praise and appeal to the deities, craving for help and mercy. Some Mantras control and command the evil spirits. Rhythmical vibrations of sound give rise to forms. Recitation of the Mantras gives rise to the formation of the particular figure of the deity.
6. Repetition of Sarasvati Mantra ‘OM Sarasvatyai Namah’ will bestow on you wisdom and good intelligence. You will get inspiration and compose poems. Repetition of ‘Om Sri Mahalakshmyai Namah’ will confer on you wealth and remove poverty. Ganesha Mantra will remove any obstacle in any undertaking. Maha Mrityunjaya Mantra will remove accidents, incurable diseases and bestow long life and immortality. It is a Moksha Mantra too.
7. Repetition of Subrahmanya Mantra ‘Om Saravanabhavaya Namah’ will give success in any undertaking and make you glorious. It will drive off the evil influences and evil spirits. Repetition of Sri Hanuman Mantra, ‘Om Hanumanthaya Namah’ will bestow victory and strength. Repetition of Panchadasakshara and Sodasakshara (Sri Vidya) will give you wealth, power, freedom, etc. It will give you whatever you want. You must learn this Vidya from a Guru alone.
8. Repetition of Gayatri or Pranava or Om Namah Sivaya, Om Namo Narayanaya, Om Namo Bhagavate Vasudevaya, one and a quarter lakh of times with Bhava, faith and devotion will confer on you Mantra Siddhi.
9. OM, Soham, Sivoham, Aham Brahmasmi are Moksha Mantras. They will help you to attain Self-realisation. Om Sri Ramaya Namah, Om Namo Bhagavate Vasudevaya are Saguna Mantras which will enable you to attain Saguna realisation first and then Nirguna realisation in the end.
10. Mantra for curing scorpion stings and cobra bites should be repeated on eclipse days for getting Mantra Siddhi quickly. You should stand in the water and repeat the Mantra. This is more powerful and effective. They can be recited on ordinary days also for attaining Mantra-Siddhi.

11. Mantra Siddhi for curing scorpion sting, cobra bites, etc., can be attained within 40 days. Repeat the Mantra with faith and devotion regularly. Have sitting in the early morning after taking bath. Observe Brahmacharya and live on milk and fruits for 40 days or take restricted diet.
12. Chronic diseases can be cured by Mantras. Chanting of Mantras generate potent spiritual waves or divine vibrations. They penetrate the physical and astral bodies of the patients and remove the root causes of sufferings. They fill the cells with pure Sattva or divine energy. They destroy the microbes and vivify the cells and tissues. They are best, most potent antiseptics and germicides. They are more potent than ultra-violet rays or Roentgen rays.
13. Mantra Siddhi should not be misused for the destruction of others. Those who misuse the Mantra power for destroying others are themselves destroyed in the end.
14. Those who utilise the Mantra power in curing snake bites, scorpion stings and chronic diseases should not accept any kind of presents or money. They must be absolutely unselfish. They should not accept even fruits or clothes. They will lose the power if they utilise the power for selfish purposes. If they are absolutely unselfish, if they serve the humanity with Sarvatma Bhava, their power will increase through the grace of the Lord.
15. He who attained Mantra Siddhi can cure cobra bite or scorpion sting or any chronic disease by mere touch on the affected part. When a man is bitten by a cobra a telegram is sent to the Mantra Siddha. The Mantra Siddha recites the Mantra and the man who is bitten by a cobra is cured. What a grand marvel! Does this not prove the tremendous power of Mantra?
16. Get the Mantra initiation from your Guru. Or pray to your Ishta Devata and start doing Japa of the particular Mantra, if you find it difficult to get a Guru.
17. May you all become Mantra Yogis with Mantra Siddhi! May you all become real benefactors of the world by becoming divine healers through Mantra cure! May Mantra cure, divine healing centres be started all over the world!

THUS ENDS MANTRA YOGA